THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Our best friend never is the one who does the most for us, who brings to our lives gifts and favors without any exertion of our own. Our best friend is he who sends us out to carve the way for ourselves, to gather the gold and gems of life with our own hands."

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PRESIDENT SMITH MISREPRESENTED.

THE *Salt Lake Tribune* editorially comments on the discourse of President Joseph F. Smith, as delivered at the tabernacle yesterday, April 6th, 1911, attempting to show that, in effect, President Smith had stated from the stand in the tabernacle that 1,100 plural marriages had been contracted within the past year. As is usual, unfairness marks the reference to the matter throughout, for only a part of the discourse is quoted, that which would clear up the matter being omitted from the quotation.

To set at rest any references which might have been drawn from the editorial, or from extracts from the discourse taken apart from the whole, the *News* reproduces verbatim that portion of President Smith's discourse bearing upon the point at issue.

President Smith read a report giving the death-rate, the birth-rate, the divorce-rate and the number of marriages among the Latter-day Saints; the last item was as follows: "There were 1,360 couples married in the temple in 1910, and there were 1,100 couples married, of Church members, by civil ceremony during the same year." Commenting upon the last item, the president said:

"We have got to obey the rules of the Church with reference to marriage, or at least we ought to do so. We do not all do it. You will read here that during the last year 1,100 marriages have been contracted and solemnized in a manner not provided for in the law of God; so that we do not all do our duty yet with reference to that.

"Another thing, as we have announced in previous conferences, as it was announced by President Woodruff, as it was announced

by President Snow, and as it was re-announced by me and my brethren and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church! There isn't a man to-day, in this Church, or anywhere that I know of, who has authority to solemnize a plural marriage—not one, not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized or has any right to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conference of the Church and by the voice of the Church, a condition that is calculated and is being the means, to some extent at least, of bringing reproach upon the people. I want to say that we have been doing all in our power to prevent it, to stop it; and in order that we might do this, we have been seeking to our utmost to find out the men that have been the agents and the moving cause of leading people into it. We find it a mighty difficult thing to trace them up, but when we do find them, and can prove it upon them, we will deal with them as we have dealt with others that we have been able to find out.

"Now, with reference to the threat that is made about us, from time to time, that in order to estop plural marriages among the Latter-day Saints, that it is recommended to amend the Constitution of the United States, giving to the parental government the exclusive right to deal with polygamy and prevent it—so far as I am concerned, I am just as ready this moment as any other man in the world to ask Congress, or to consent to Congress taking the measures necessary to bring about the amendment to the Constitution and pass other laws to regulate plural marriages. We want them, while they are at it, to regulate marriage and divorce as well. We will turn it all over to them; and we are just as ready for it to-day as any people on God's earth, no matter where you go. Now in reference to this, I want to make this distinction and this difference, for it is a distinction with a difference, and that is that I don't mean to interfere with men who had their wives before the Manifesto was issued by President Woodruff, men who entered into this covenant when it was the law of the Church, and took wives to themselves, or who took wives under the authority of the presiding officers of the Church. We do not mean to interfere with them. Take care of your wives. If you do not, you are not genuine men at all. Take care of your families; take care of your children, educate them, feed them, clothe them, house them, and do everything in your power to make of them men and women who will be an honor to our nation and to our state. I mean plural marriages; the marrying of more than one wife, in the future. That is what we have undertaken to correct, to bring ourselves into conformity with the laws of the land; and we are doing our best. Now let the

states, the United States, petition Congress to pass an amendment or to authorize an amendment to the Constitution regulating marriage and divorce throughout all the nation. I think it will be a great blessing to our country. When we read here of the vast number of divorces, and of the heartaches, and the sorrows, that are occasioned by vanity, by profligacy, by lust, and by corruption throughout the world, we feel as though it would be a God-send to the people to have some strong hand take hold of the matter and regulate it, so that there will not be so much of this evil as exists to-day."

A CATHOLIC DEFENDER OF FAITH.

(From the *Deseret Evening News.*)

The subjoined letter will be read with interest. The author is Dr. Thos. J. Jordan, of San Diego, a Catholic by Church affiliation, and a true American in his views of the rights and liberties of man:

With the advent of the twentieth century, the cheap class of popular-priced monthly magazines, printed and published in the United States, have departed from their original laudable and utilitarian purposes of furnishing the people of this nation with meritorious and valuable reading matter at a nominal cost. They have wandered far from their original purposes and many have descended into the realms of the extreme sensationalism of the modern yellow journal, in order to cater to the depraved cravings of a few of their degenerate subscribers. In their lust for financial gain the proprietors and publishers of certain of these cheap and widely read magazines have gone beyond the bounds of decency to gather material of the most morbid and disgusting nature. They have trampled on the sacred rights of their fellow citizens and violated the sanctity of their homes and family altars, and held them up to the scorn and contempt of the general reading public.

Lately some of the "brilliant" staff writers of certain magazines, in their eagerness to purvey a sensational story to their readers, have had the audacity to attack a certain sect, whose headquarters are located in these United States. They have published defamatory and lying statements concerning these people, and have attempted to stir up a religious war against them. Their information concerning this particular church was gleaned from apostates therefrom, or bigoted, narrow-minded sectarian preachers, whose churches, since the inception or foundation of this one, have regarded it as a thorn in their side, and with true Christian activity (?) have sought to destroy the temples and altars erected by it to the worship and honor of God and his Son Jesus Christ. I refer to the recent scurrilous attacks made upon the

Church of Jesus Christ of Latter-day Saints, familiarly known as the "Mormon" Church.

Let it be distinctly understood in the beginning, I am not a "Mormon," either by faith or birth. I am a Roman Catholic, and as such can hardly be said to have any religious affiliations with them, and if my church or any other church, whether Protestant, Jewish or Buddhist, were attacked in the same manner as the Mormon Church has been lately by a few cheap and degenerate "penny-a-line" scribes, I would act as I do now and raise my voice against them and their nefarious work. We Americans cannot enter into religious controversies with any people who disagree from us in religious matters. Our reputation of broad-mindedness and liberality in religious matters precludes us from starting religious quarrels with our fellow citizens, from which no good at all can come. Religion is a subject that should be tabooed among all fair-minded people, unless it be for the purpose of enlightenment of mind, or the exposition of the various theological reasons why the sectarian believes his particular belief is the Simon-pure article and his church is the one established by Jesus Christ, the founder of Christianity. In his arguments, abuse should have no place, and discussion should be carried on peacefully without the vilification of the other creeds or sects that differ from his particular view-point. Bigotry and ignorance are twin brothers of the Devil of Mischief, and as a rule the rank sectarian and narrow-minded bigot is an ignoramus of the worst type and a damnable mischief-maker. More bloody wars have occurred in the history of the world over the subject of religion than from any other cause, and in this enlightened day and age, religious strife is abhorred by all peace-loving and liberal-minded men. The cowardly sectarian who is always ready to slay in the dark any one who differs from his views, and then prates about the Lord giving him the upper hand in his righteous cause, is always a coward and hoists the white feather when there is real fighting to do in the cause of the nation and its honour.

May I ask how many of the bloody murderers of the Smith brothers at Carthage, Illinois, volunteered for service in the Mexican War? May I also ask, what part the "Mormon" battalion took in the battle of Palo Alto, Reseca de la Palma, Cerro Gordes, Contreras, and in the capture of the City of Mexico? What part did this same regiment take in the early history of California? Have not the "Mormons" always shown their patriotism, and in the late war did not the Utah light battery cover itself with glory in the Phillippine Islands? It did not suit the purpose of the "penny-a-liners" to enumerate the good deeds of the "Mormon" people—to do this would have spoiled the spice of their story. Their purpose was to show up the "Mormon" as an immoral and lascivious man, and brand him a coward and a monster beyond mention and class the "Mormon" women with the habitues of the underworld.

Fair and impartial historians brand the cowardly murder of the Smiths as a dark and ineffaceable blot on the fair name of the state of Illinois, and the act of Governor Boggs of Missouri as the rankest kind of human treachery. The Smiths were charged with a grievous crime, and until they had a fair and impartial trial under the laws of Missouri and the United States, they were supposedly innocent and should have been granted the protection and rights that every accused person is guaranteed under the Constitution. Instead of protection, they were without mercy thrown into the maws of a savage mob led by Baptist, Methodist and Campbellite preachers and their frenzied followers. Mad Mullah and his savage cohorts could not have been or acted worse. But the actions of these sectarian bigots does not condemn the entire churches to which they belonged, as no doubt there were many among these sects that deprecated the bloody deed, and were in favor of the law taking its usual course. In a like reasoning the "Mormon" Church cannot be held responsible for the acts of John D. Lee and his followers at Mountain Meadows. The acts resulting from both these horrible massacres show the extremes to which zealots can go. In spite of what the magazine writers say, the murders committed by Lee and his followers were not sanctioned by the "Mormon" Church, and its adherents were the first to deplore the bloody deed.

But leaving this subject for another more pleasant, let me state that the "Mormon" Church, and its people, did much to develop this great and then unknown west. They have built magnificent cities, established many prosperous industries, and out of a barren waste by herculean efforts made a new promised land. They have fostered the arts and education, and have erected, and still maintain great institutions of learning. From infancy their youths and maidens have been taught honesty and integrity and deep religious faith and conviction in the tenets of their faith. They practise what they preach, and that can hardly be said of many of their sectarian enemies and the defamers of their religion. While their religion differs from mine, I still believe with those of my own faith, that in common with them and all other creeds and races we are all children of God and have been redeemed by the blood of His Son Jesus Christ. So long as we serve God faithfully and follow the precepts laid down by the Master we shall be saved. While I myself am a firm believer in the Roman Catholic church and look upon the pope as the vicar of Jesus Christ and the legitimate and direct successor of the Apostle St. Peter, I also believe that the "Mormons" have the same right to believe in the authenticity of the Book of Mormon and in the revelations of Joseph Smith, Jr., their martyred first leader. I believe that every creed and sect should be allowed to worship according to their established rules, and that it should be the duty of every true believer in tolerance and American liberty to rise up and

protest against an attack made on any creed or faith. Religious discussion has no *raison d'être* in secular magazines—especially in those of the "muck-raking" genus. There is good and bad in all religions and dark pages in the history of all, but as we live in the present and for the future, let us forget the past. The "Mormons" are now in the breech of attack and it behooves us all, no matter what our faith or creed is, to stand by them and help them vanquish their defamers.

San Diego, California, THOS. J. JORDAN, M.D.
March 13th, 1911.

IS IT NECESSARY TO OBEY?

THE Lord, speaking through His Prophet, has said, "All kingdoms have a law given: and there are many kingdoms; * * * and unto every kingdom is given a law; * * * (Doc. and Cov. 88: 36-38.) Again, He has said, "There is a law, irrevocably decreed in heaven, before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20-21.) All elements, all forms of life are subject to law. All forms of government simple or complex, are based upon law. It has been demonstrated that by winding a wire in a given manner around iron and rotating it near a magnet electric currents are produced. A very slight deviation from the law and we get no current, while by strict obedience the desired result is obtained.

In the vegetable kingdom, if the pollen of the blossom of a given species be not transferred to the stigma of the blossom of another plant of the same species the seed of the latter is sterile; while if the pollen be transferred then is the seed quickened and, under normal conditions, will reproduce its kind. Here again we see the result of obedience to, or rejection of, the law. Just *why* this should be the case science is at a loss to explain. We see the law and its use, but why some other law was not given instead we do not know. In like manner we are unable to state just *why* Christ gave us the law of baptism and not some other mode. We have the law given to us. It is for our individual benefit. We may choose for ourselves whether or not we will obey. A great blessing is predicated on obedience. A great condemnation follows our rejection of it. No man without rendering obedience to this law shall enter the kingdom of heaven (John 3: 5). Because we cannot fully understand *why* baptism was instituted is it sufficient ground upon which to reject it?

Let us obey the law of the kingdom of Heaven and thus gain an entrance therein. Let us love the Lord. And did He not say, "If ye love me keep my commandments?" (John 14: 15.)

Barnsley, Yorks. EDWIN D. HATCH.

THE BIRKENHEAD AFFAIR.

THE tide of anti-"Mormonism" in Birkenhead has reached its height, and the ebb has set in. Events have moved rapidly during the past two or three weeks. Sunday, the 9th inst., our meeting in Argyle Street was disturbed by Councillor T. Major Thompson and a number of his followers. The following Sunday, while Mr. Thompson was excluded from the hall, a few of his followers disturbed the meeting, but after being shown the door the services proceeded tranquilly. On Sunday, April 16th, in view of threats which had been vauntingly made by the opposition, President R. W. Young, Jr., with Elder E. Taft Benson of the Liverpool Office, met with Elders J. T. Williams and S. J. Madsen of the Birkenhead branch. Saints and friends were admitted by ticket. A half hour before our meeting commenced a crowd of several hundred people had collected in front of the building. On learning that admission could be obtained only by ticket they attempted to rush the building, but were repulsed by the police, a strong cordon of whom surrounded the building. Prior to the commencement of the meeting Councillor Thompson came through the crowd and demanded speech with the elders, and being allowed passage by the police, handed an "ultimatum" to Elder Williams and President Young to the effect that the "Mormon" elders leave Birkenhead within seven days, "as their presence is not conducive to the public good." He was informed by President Young that absolutely no notice would be taken of such an action, and that he and his followers would be ignored as acting contrary to law and totally without authority. Threats were then made by the Councillor that "they will suffer the consequence." During the course of our meeting they assembled outside the building and were harangued with violent and fiery language directed against the "Mormons" and the police. Stirred up to the pitch of violence, the crowd broke several windows and attacked the police. In the melee two or three of the police and crowd were more or less injured, and several arrests were made. Shortly after the close of the meeting the elders left the building, and in a most miraculous manner wended their way through the crowd, unnoticed and unattacked.

Last Sunday President Young, Elder J. T. Williams of the local branch, and Elder J. A. Beck, recently released from the Irish conference, were in attendance. Sunday being the expiration of the seven days' ultimatum, stormy scenes were expected, but the evening passed off with no untoward demonstration. A large crowd had gathered outside of the building to witness the excitement, but the agitators, using discretion, passed down the road in the wake of their brass band, leaving us undisturbed. The elders were followed by a hooting and noisy crowd to the railroad station, but were given perfect protection by the local police.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 27, 1911.

STRAY BITS FOR THINKING MINDS.

"THE *Review of Reviews* was founded in order to promote the unity of all English-speaking peoples. My helpers rallied round me largely from their faith in this ideal. One of my earliest subscribers, the Lord Mayor, who in a previous issue told us how our appeal in 1890 thrilled his heart, has taken the unprecedented initiative of using his great position as Chief Magistrate of London to appeal to the nation for an adequate response to President Taft's proposition and Sir Edward Grey's appeal. I appeal to you, my comrades and associates, wherever you may be in any part of the three kingdoms or in the dominions over the sea, to do your utmost, whether by word or pen or action, to assure to the Lord Mayor a worthy response in your own constituency, colony or dominion. It is a supreme moment, carrying with it a supreme responsibility. Write to your Mayor, address letters to your local papers, interview anyone who can bring about prompt and energetic action. Towns' meetings are best. We ought to feel it as a personal disgrace if in our locality no action has been taken. Dewsbury held the first town's meeting; Manchester the second. Every other town should follow suit. Nor is it only in towns that prompt action should be taken. We want the whole English-speaking peoples to thrill responsive to the initiative of President Taft."—*Review of Reviews* for April, 1911.

That's one picture, beautiful to look upon. But at the very moment when the foregoing words were being written, another drama, sinister and unlovely, was being enacted in the town of Heywood, near Manchester. One of our most evil-tongued opposers went there and addressed a meeting, spitting fire and poison at the people of God until his audience partook of his evil spirit and, lowering the dignity of his exalted position until, figuratively, the official ermine dragged in the mire, the Mayor of the town said with passion: "If there are any 'Mormon' elders here to-night I advise them to leave the town at once. And I look to you, men of Heywood, to see that they do it." That was one scene. Another was carried through on the following Sunday night when a mob, led by two "Christian" ministers, crowded into the Trades Hall where the saints were worshipping, and

delivered an ultimatum to the elders to leave Heywood within seven days or be subjected to rough treatment. A local paper reporting the matter said: "After some parleying the 'Mormon' elders promised to leave the town within seven days. Some cheering followed the announcement of the decision. Had the decision been otherwise, trouble would have undoubtedly ensued."

Compare the two pictures. One, enthusiastic support of a proposition by President Taft to form a peace alliance; the other, a disgraceful exhibition of mob violence against absolutely innocent and inoffensive men, *citizens of the government over which Mr. Taft presides!* It is comforting, however, to learn that not only the country over, but also right in Heywood, the saner citizens deplore the unworthy action of the Mayor, and the two ministers with their mobocratic following.

* * * * *

We are sometimes asked, "Isn't it rather strange that *all* these people who write and speak against you can be misled or untruthful?" We answer, No, it isn't strange at all, for they are actuated by the same spirit, and their information is got from the same source, principally from Salt Lake City where our enemies carry on systematic misrepresentation. "But those people in Salt Lake, being right on the ground, ought to know what they are talking about; their words are freighted with a certain authority and naturally carry some weight by reason thereof." That may be the logic of the world, but it isn't Divine logic. Jesus said, "A prophet is not without honor, save in his own country, and in his own house." It was in Jerusalem, the city of the Great King, where the sinless Son of God was most maligned and abused, and where He finally was put to death. He was guileless, faultless and of perfect example, yet nowhere was He so fiercely assailed as from Jerusalem, the central point of His activities. Those who are asked to swallow the nauseous doses compounded by the *Salt Lake Tribune*, and other filthy emanations from our enemies at home, should bear these facts in mind.

A common argument used by those who slander Utah and her people is this: "Utah is a sovereign State, and the 'Mormons' being in the majority, control everything; the Federal government is powerless to act." When you suggest that "Mormon" habitation is not confined to Utah, but extends to all the surrounding States; that, however, they constitute but a small minority of the population of those surrounding States, and that if infraction of law exists in these latter places, or if insufficient laws exist, the majority has the power to apply a remedy; then this further inanity is advanced: "But the 'Mormons' hold the balance of power and thus control legislation." Right here it is pertinent to ask: 'If the majority regulates everything in the State of Utah, why does not the majority regulate everything in other States? And, if the minority (the "Mormons") in surrounding States hold

the balance of power and control legislation there, why doesn't the minority (the Gentiles) in Utah, holding a balance of power, control legislation in Utah?" It's a poor rule, even the bitterest enemy will admit it, that won't work both ways.

But this question of state sovereignty aside, the Federal government exercises unlimited and unhampered jurisdiction over all the points that enter into the present discussion of "Mormon" affairs in Europe. The accusations levelled at us cannot be disassociated from the question of immigration, and in that item the separate States have no voice at all. The laws regulating immigration on the American side are extremely strict, as many European travelers can testify. Even though an undesirable, or one entering for any improper purpose, should succeed in passing the officials, he does not find asylum. Neither does any time limit work immunity. Upon evidence of impropriety in the nature of his landing, he can be sought out by the *Federal Officers*, from any State, nook or cranny, and deported. No specious argument of State's rights or control of legislation or the operation of local laws, can be advanced with the least degree of reason.

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Here is a popular cry of "Mormon" scarists: "Most of the efforts are carried out in the daytime, when the husband is away at work." Just think of it! The audacity of the men, to do their visiting in broad daylight, when the whole world might see if it wished! We had always supposed until these psuedo-purists set us right, that daylight was one of the best possible preventives of evil. Those men who wrote the Holy Scriptures lived a long time ago, of course, and by some are not thought to have been so erudite as we of the present day. They supposed that men of evil deeds "loved darkness rather than light," but if they had lived in our day they should have been promptly corrected!

But seriously, we regard all such cries as "'Mormons' are a menace to the home," and "Our English girls are not safe with these fellows going about"—and kindred utterances—as nothing less than an insult to all British womankind, insinuating and offensive to the last degree. Fancy men advertising their sisters, wives and daughters as of such fibre that a "Mormon" elder need only visit their homes to influence them to evil! It is simply placing them on a level with "silly women laden with sin," for all others are surely as steadfast in virtue and as free from sin as are the men, and no doubt contribute their full quota toward the national strength of character. With all due regard for man's superior reasoning qualities, and his opportunities to know the world, we owe to woman first of all, the credit for whatever heights of morality the world has attained.

* * * * *

The question is frequently asked, with undisguised sarcasm:

"You say the Woodruff Manifesto was a revelation from God, but isn't it a striking coincidence that it should follow immediately the decision of the Supreme Court sustaining as constitutional, the Edmunds-Tucker law against polgamy?" The insinuation is that the revelation came from the lawmaking body of the land. At first glance that looks like an uncomfortable position for our claims, but let us examine into the matter.

If God were to send His children a revelation, what would be more fitting than to send it when they were in need of it? The God in whom we believe does nothing in vain; His every act is the visible sign of perfect wisdom, and in His system of economy there is no waste, no superfluity. When the children of Israel were making their escape from Egypt, God divided the waters of the Red Sea only after they had gathered on its shores with Pharaoh's hosts in close pursuit. It was a desperate moment with them, but He came to the rescue. He fed them with manna as they wandered in the desert, but not until they were in the throes of hunger. When they couldn't find water to drink and were confronted with death from thirst, He made water to flow from the rocks. But all these things He did when they were needful, and not before. So in this case, the people were hedged about and harried between two forces. The Prophet Joseph Smith had received a revelation from the Lord sanctioning plurality of wives, under prescribed conditions, and now the laws of the land said this should not be permitted. Whom should they regard, God or man? There is a provision in one of the revelations (Doc. and Cov. 124:49) as follows: "Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men." But who could say when the *hindrance* in the case in question had reached a point when God would no more require the work? Were men to continue longer to defend principle by the sacrifice of liberty and property? Or, had their integrity been sufficiently demonstrated? That was the question, and Wilford Woodruff, as the accepted prophet to this people, sought the Lord in earnest prayer for guidance. Figuratively, he "wrestled with the Lord" for a blessing, like Jacob did of old. And his prayers were answered. The Manifesto is the result. So, whether the simultaneous appearance of the Manifesto and the Supreme Court decision be regarded as a coincidence, or not, the Lord's part in it is in keeping with His manner of dealing with His children even from the time of Adam.

"Why do the heathen rage and the people imagine a vain thing?" Well, if it be true, and we believe it is, that "out of the abundance of the heart the mouth speaketh," the reason for the attitude and

utterances of *some* of the people is, that "the imagination of the thoughts of their hearts is evil continually."

But we are not cast down. "It is nature's proclamation that Right *must* triumph, Truth *must* conquer, and Justice *must* reign."

S. N. L.

MINUTES OF SHEFFIELD CONFERENCE.

THE semi-annual conference was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield, on Sunday, April 23rd, 1911, at 10 a.m. There were present, President Rudger Clawson of the European mission, Elder H. B. Clawson from Liverpool, Elder Ernest Beal from Newcastle, Elder D. C. Loveland from Hull, President Samuel Cottam and twenty traveling elders of the Sheffield conference.

After the opening exercises, President Samuel Cottam extended a hearty welcome to all present; said the conference was in a prosperous condition.

Elder Seth Budge explained that through being obedient to the gospel principles he had gained a strong testimony of the same.

Elder Charles L. Johnson spoke upon obedience, showing clearly that it is essential unto salvation.

Elder Le Roy Duce said the gospel that we as Latter-day Saints are teaching is the restored gospel of Jesus Christ. Bore testimony of the restoration.

President Clawson gave a very interesting address on authority, stating that it is a very vital question, and on this a church will either stand or fall. He then said that we receive our authority by direct revelation.

Benediction by Elder Silas L. Rogers.

The afternoon meeting commenced at 2 p.m. After the preliminary exercises, the sacrament was administered by Elders Le Roy Duce and Clyde T. Greenwell.

The clerk then read the labor and statistical report of the last five months, following which President Samuel Cottam presented the names of the general and local authorities, all of whom were unanimously sustained.

Elder H. B. Clawson commented on the persecution so prevalent in the land, and showed it had no effect on truth. "Truth is truth wherever found."

Elder Edwin D. Hatch in reporting the Barnsley branch said it was in a flourishing condition. Quoted scripture and gave an excellent illustration showing the necessity of preaching the pure gospel of Christ.

Sister Hetty Cottam beautifully rendered, "Into Thy hands, O Lord."

President Clawson showed that repentance is essential unto

salvation, and that it has been taught in all gospel dispensations. Commented on the hymn, "O my Father," stating we absolutely believe what the hymn states. Told of the exposure of the "Wilde Story," or the "Stolen Wife."

Benediction by Elder John Hadfield.

The evening meeting commenced at 6 p.m., the congregation being dotted with many strangers and the hall well filled.

Elder John T. Elliott spoke upon the life and works of Christ, pointing out clearly that we as the sons and daughters of God must obey the principles He taught if we wish life eternal. A religion that will not save us temporally cannot save us spiritually.

Sister Flora Hansen ably rendered the song, "He Shall Feed His Flock Like a Shepherd."

Elder John B. Hirst spoke of the gathering of Israel, quoting Micah 4: 1-2, and enlarged upon the same.

Miss Chester sang in a very pleasing manner the solo, "The Sign of the Cross."

President Rudger Clawson spoke of the fruits of the Latter-day Saints, and desired the world to judge us by the same. Showed that we are a loyal people. Showed that it is not an easy matter to get into the Church; it is harder for a woman than for a man. A married woman is not admitted into the Church without the consent of her husband, neither is a young girl or a boy admitted without the consent of the parents. Explained the view of the Latter-day Saints as to marriage.

The benediction was pronounced by Elder C. Clyde Brown.

A Priesthood meeting was held on Monday, the 24th inst., at which President Clawson gave the elders some valuable instructions and many questions were asked and answered.

R. VERNAL HARMON, Clerk of Conference.

MORMONS ON THEIR DEFENCE.

THE following excerpt, giving an account of a little incident that occurred at the conference held at Sheffield, Sunday, April 23rd, 1911, is taken from the *Sheffield Daily Independent*:

"In view of the recent hostile demonstrations against the 'Mormons' in this country there was considerable speculation as to what would happen when the half-yearly conference of the Sheffield district of the Church of Latter-day Saints was held yesterday in the corrugated iron and wooden place of worship at the corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield. Trouble was anticipated, but in the end no disorderly scenes occurred.

"The conference, which was held under the presidency of Elder Samuel Cottam, who was accompanied by Apostle Rudger Clawson (president of the European mission) and between twenty

and thirty elders who were missionaries from the States, lasted from 10 a.m. until after 8 p.m. At the morning session the audience numbered scarcely thirty; but in the afternoon the attendance was much larger, and at night the place was filled to overcrowding. There were many people present who had gone there out of curiosity, and in view of the possibility of disturbances several plain clothes police constables and detectives attended. Outside also a number of officers were stationed.

"It was not until evening that anything approaching hostility took place. The proceedings were approaching the conclusion when a Mr. B. Mellard stepped up to the reading desk, which served as a pulpit, and handed the following question to Apostle Clawson:

"'When the Angel of the Lord brought the Gospel to Joseph Smith did it include Adam-God worship, blood atonement, and polygamy? If not, why do you practice them?'

"Apostle Clawson delivered an address lasting quite half an hour before his attention being again drawn to the query, he answered it. They were not preaching polygamy, he replied. He did not know that the Angel said anything about Blood Atonement, but the Latter-day Saints believed in the principle of Blood Atonement. They were preaching the Restored Gospel.

"'Seeing this is a licensed place of worship, and there is a law to prevent brawling in a place of worship,' said Mr. Mellard, 'will you be kind enough to meet me outside in the open air for about ten minutes or a quarter of an hour?'

"The Chairman: 'No, you can meet us right here after the meeting.'

"Mr. Mellard: Oh, no. You are protected, and I am not. (Laughter.) Don't laugh. Any person who brawls in a place of worship is liable to a penalty of £50, or imprisonment for three months. Mr. Mellard then left the building.

"In the meantime a crowd of some five hundred people had gathered outside. For half an hour after the conference the crowd waited until everyone had left the building. The apostle and the elders were the last to leave, and the police constables in attendance made a way for them through the crowd. The spectators indulged in a little good-natured banter, but there was no attempt at molestation.

"During the evening conference a meeting of people who claimed to be the 'Re-organized Latter-day Saints,' was being held near a gas lamp facing the corrugated iron tabernacle. They maintained that they were the real Joseph Smith-ites, whereas the people at the conference, they said, were merely Brigham Young-ites.

"During the day the Rev. C. F. Knight, vicar of All Saints' Church, walked into the saints' conference and spoke for several minutes with Apostle Clawson. Mr. Knight merely asked for certain information about the sect, as he intended speaking on

'Mormonism' next Sunday afternoon. Subsequently, referring to the vicar's visit to the conference, Apostle Clawson said: 'He came in and wanted some information, and I agreed to furnish it to him. And so he is going to preach about the Mormons. I said to him as he went out, 'I hope you will be fair and just to the Mormons.' (A voice. He is a just man.)"

FROM THE MISSION FIELD.

Releases and Departures.—President B. A. Hendricks and Elder D. D. Phillips of the South African mission have been honorably released and sailed for home per s.s. *Mauretania*, April 22nd, 1911. The following named missionaries have also been honorably released and sailed for home per s.s. *Southwark*, April 22nd, 1911: From Great Britain—Lorenzo Sargent. From the Netherlands—John L. Ellertson. They were accompanied by thirty-two emigrants.

Baptisms.—Saturday, evening, April 22nd, 1911, a baptismal service was held in Glasgow (Scottish conference). Eight converts were baptised, three of whom were from Glasgow, three from Paisley, and two from Kilmarnock. The ordinance of baptism was performed by Elders William A. Budge, George G. Campbell, and William Naylor, and John H. Kirby, a priest of the local Priesthood. The service was well attended by saints and friends.

Successful Socials.—A farewell party was held Friday, April 14th, 1911, at 106 Ann Street, Belfast, in honor of Elders John A. Beck and Harrison R. Merrill, who are about to return home after having fulfilled their missions. A great many saints and friends assembled, and all seemed to enjoy themselves. An impromptu program was rendered, and candy and nuts were served.

We held a very successful social on the 12th inst. in honor of the Misses Ellen and Edith Benfell, who are sailing for Canada shortly, in our meeting room at the Arcade Hall, Barnsley (Sheffield conference). Songs, recitations, etc., were the order of the evening. All expressed themselves as having had an enjoyable time. These sisters are going to Toronto under the auspices of the British government. Both are good, faithful workers in the Church.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXII.—CHRIST'S REIGN ON EARTH.

Text: We believe * * * That Christ will reign personally upon the earth; etc.—*Articles of Faith, 10.*

I. CHRIST'S SECOND COMING FORETOLD AND ACCOMPANYING SIGNS DESCRIBED.

1. Predicted before "the meridian of time": (Psalms 50: 3; Isaiah 35: 4-10; 40: 10; P. of G. P., Moses 7: 60).

2. Predicted by Christ Himself while in the flesh (Matt. 24:3-9, 29, 30; see also Luke 17:26-30; and especially Luke 21:7-28: compare Mark 13:14-26. and 8:38).

3. Predicted by angels at the time of Christ's ascension from earth (Acts 1:11).

4. Predicted by the apostles of old. (a) By Paul (I. Thess. 4:16; II. Thess. 1:7, 8; Hebrews 9:28). (b) By Peter (I. Peter 4:13). (c) By John (I. John 2:28; 3:2).

5. Predicted by the resurrected Christ to the Nephites (B. of M., III. Nephi 26:3; 25:5; 28:7, 8).

6. Declared through modern revelation (Doc. and Cov. 33:17: 34:6, 7; study especially 45:37-44, 74, 75).

II. Precise Time of Christ's Second Advent Not Made Known.

1. This knowledge withheld (Doc. and Cov. 49:7).

2. But the signs of His coming are definite (Matt. 25:13; 24:42, 44; Mark 13:33, 35; Luke 12:40; II. Peter 3:10; I. Thess. 5:2).

III. His Kingdom to be Established.

1. Bible predictions (Ezekiel 37:26, 27; Zech. 2:10, 11; 8:3; Jer. 10:10; see especially Dan. 2:44; 7:27; Luke 1:33: Rev. 11:15).

2. Book of Mormon predictions (compare references under I, 5).

3. Modern revelation (Doc. and Cov. 1:36; 43:29; 84:119).

IV. Kingdom and Church.

1. Note distinction in modern revelation between "kingdom of God" and "kingdom of heaven" (Doc. and Cov. 65: 2, 5, 6).

2. "Kingdom of God" is applied to the Church.

3. "Kingdom of heaven" comprise more than the Church. As a system of earthly government, it will not be established until its King comes in power and glory to take His rightful place.

General reference: "The Articles of Faith," Lecture XX.

CONTENTS:

President Smith Misrepresented ... 257
A Catholic Defender of Faith ... 259
Is It Necessary To Obey? 262
The Birkenhead Affair 263
Editorial: Stray Bits For Thinking Minds 264
Minutes of Sheffield Conference ... 268
Mormons on Their Defence 569
From the Mission Field 271
Sunday School Lesson for Theological Department 271

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